And that Plato was such a Divine TheogotiisV

is a thing, as we conceive* out of question; butif there had been any doubt concerning it, it would have been sufficiently removed from those passages before cited out of his Tinreus. To which, nevertheless, for fuller satisfaction sake, may be added these two following: the first, page 34:

oSroc §n Tac orroe *ml* Xo-y^juoc *9tov, Trtpl rov* TTOT* *taopsvav*

Qmv Aoyierfeic" For thus it ought to be readovroc,' as it is also in Aldus's edition ; and not ovr^c, as in Stephens, following au error in that of JPicinus* And accordingly the words are thus rendered by: Cicero: <4 H«c Deus is, qui semper erat, de ali-quando future deb cogitans, hevem eum effecit, et uttdicjue awjuabilem," &c. This was the ratiocination or resolution of that God, which always is, concerning that god, which was sometime about to be made, that he should be smooth and spherical, &c.—Where again, it presently follows in Cicero's version, " Sic Deus ille seternus hunc perfecte beatutn deum procreavit;" thus that eternal God procreated this perfectly happy god, the world,—Where there is plainly mention made[1] of two gods, one a generated god, the animated world, called elsewhere in Plato ftstW *jtvwirvv*; and another eternal and unmade God, *innatiis et mfec*-itu *Dem** who was the cause of the world's generation or production; or, to keep close to Plato's own language, one God who belonged to genesis, or that head of being, which he calls generation, and therefore most needs have an antecedent cause of* fits ^existence, since nothing can be made with* out a cause; and another God, that wns truly and properly owla, immutable essence, who was the cause of that generated god the universe, andi